

Pacific School of Religion

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The **AMERICAN FRIEND**

AUGUST 10, 1959

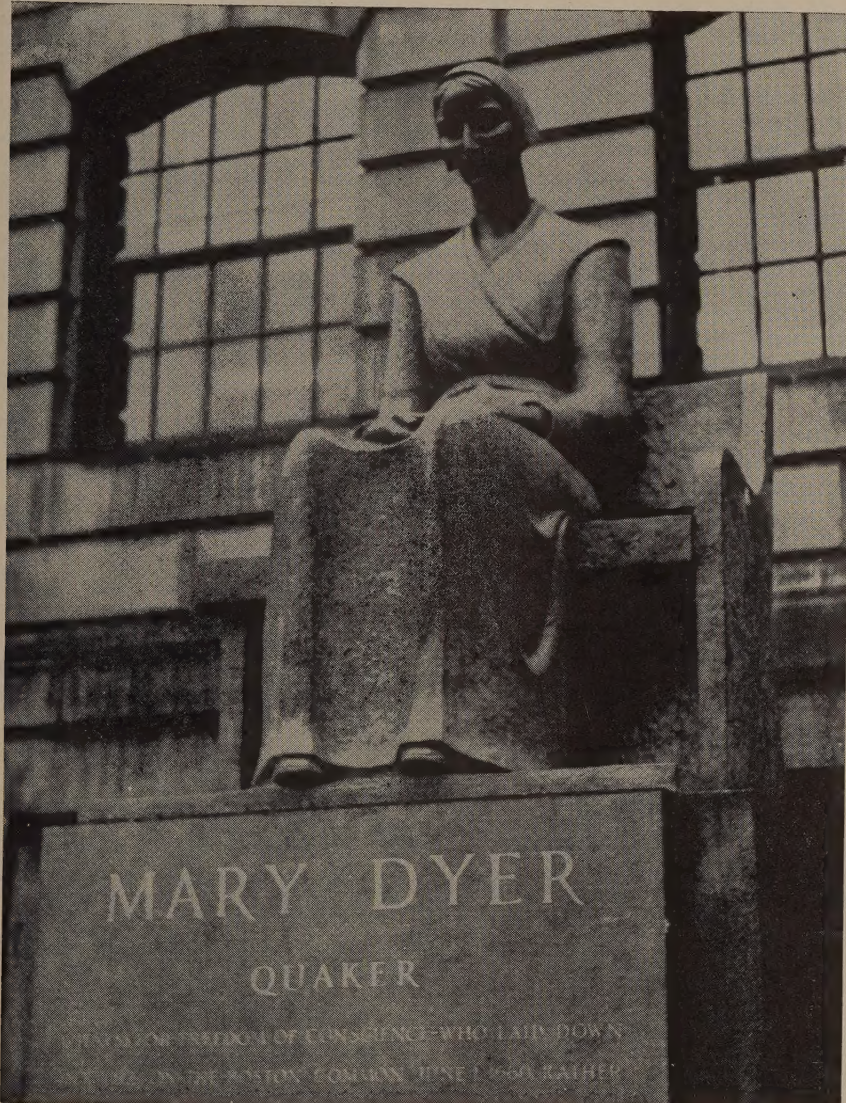


Photo by George Selleck

Mary Dyer
Quaker

"My life not availeth me—in comparison to the
liberty of the truth."

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

"How Christian Are We?"

It is well to so query ourselves in the light of the proposed Christian Amendment to the United States Constitution. This amendment would declare the United States a "Christian nation."

The implications of this amendment ought to be carefully considered. Some are as follows: First, the amendment contains the imagery of a Church State. Christian people of our land have stood firmly for separation of church and state. We believe that neither should control the other. In nations where the two were legally linked together, evil has frequently resulted. History reveals this. On the other hand, separation of church and state can result in giving strength to each.

Secondly, this amendment suggests that there is a possibility of "legislating" Christianity. This, of course, is far from the truth. We cannot legislate righteousness; rather, it is the natural fruit of an inward experience. At least one-half of our population lays no claim to Christian faith and life. Only voluntary acts on their part can change this. Why, then, by arbitrary act of a legal nature, classify them as such? Certainly this could only be hypocritical and would be wrongly-directed political action.

In the third place, this amendment tends to annul our provision for the religious freedom of all our citizens. Such an act would seem to imply that those of other religions would not be "of" our nation. Religious freedom is one of the much-cherished provisions of the United States, and the issue should not be clouded. Discrimination against religion as well as against races does not fit into our national scene. Not by discrimination or compulsion do we become able leaders of others.

Lastly, this could serve as a deterrent to the concern of the churches of our land. Legal declaration that the nation is Christian might influence some to become more indifferent to the evils which prey upon the lives and homes of our country. Thus, progress toward becoming a Christian nation in reality would be retarded or even reversed.

The General Board of the National Council of Churches of Christ in the U.S.A. has made a pronouncement reaffirming the N.C.C.'s "firm support of religious freedom for all people." The nation's churches have been asked to consider carefully the implications of this proposed amendment in the light of Protestantism's firm stand on the separation of church and state, throughout our national history.

Among Friends a living concern is for integrity and truth. It would seem very presumptuous, in view of the total national picture, to declare by act of our national legislature that we are a Christian nation.

"God's Spirit is presiding over us to make us will and do His good pleasure. It is He that will change for us, in His own way and in His own time, the impossible into the possible, and bring about that consummation of Christian hope in a Church that will be one flock under one Shepherd . . . 'There is one body, and one Spirit . . .'"

—Bishop Charles Bent

COMING EVENTS

August 13-18—Iowa Yearly Meeting, College Ave., Oskaloosa, Iowa.

August 13-18 — Wilmington Yearly Meeting, Friendsville, Tenn.

August 14-20—Indiana Yearly Meeting, Earlham College, Richmond, Indiana.

August 17-23—Western Yearly Meeting, Plainfield, Indiana.

August 22-29—Young Friends Conference of North America, Junction City, Kansas.

We must learn to collide in a creative way with many self-righteous persons, and help them to see themselves as they really are.

Samuel Shoemaker

Like a light, the more powerful your faith, the farther it will reach out into the darkness to guide you.

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THE AMERICAN FRIEND

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Editorials...

Let Us Go To The Mountains

In the summer, perhaps more than any other time, we feel the call to get away from the rush of busy lives for rest and recreation. Where possible we may respond by saying, "Let us go to the mountains."

Mountains are referred to many times in the Bible, such as Ararat, Moriah, Carmel, Gilboa, Calvary, and Olivet. These are all associated with memorable records of sacred history. In fact, mountains dominate the history of the Bible and God's revelation as mountains dominate the land and the sea.

Jesus frequently went to the mountains. Probably the first great memory was the time that he went up to Mount Zion for worship when he was twelve. Going to this mountain always inspired the spiritually inclined. The prophets said, "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob and he will teach us his way and we will walk in his paths" (Is. 2:3; Mic. 4:2). The Psalmist said, "I will lift up mine eyes to the hills from whence cometh my strength" (Ps. 121:1).

In surveying the life of Jesus Christ, we recall that his great sermon in Matthew 5:7 was given to his disciples after they had withdrawn from the crowd to the seclusion of a mountain. Before choosing his disciples he withdrew to the mountain solitude for prayer and then appointed the twelve (Luke 6:12-16). Who can ever forget his experiences on the Mount of Transfiguration (Mt. 17:1-2) or his feeding the five thousand after he had gone to the mountain (John 6:3-5)?

But the experiences of our Lord on Mount Calvary and Mount Olivet are the most precious of all. There it was that he redeemed us and afterward ascended to his Father. Again, at the end of the age, the prophet has spoken of the time when our Lord shall stand on the Mount of Olives and he shall be king over all the earth (Zech. 14:4-9).

So if the opportunity is ours this summer to get away for rest and re-creation, let us go to worship and pray, to meditate and to learn so that we may return renewed and inspired for the service He has committed to us.

—Charles S. Ball

Charles Ball, minister of East Whittier, Calif., Friends Church, was formerly minister at Smithfield, Ohio, professor at Friends University and president of William Penn College, 1950-58. He has degrees from Marion College, Friends University, and Winona Lake School of Theology.

"He Who Knows Only One Language . . ."

Some years ago when I began training at Pendle Hill for my work with the American Friends Service Committee in Germany, I complained to my language teacher about the difficulty I had with foreign languages because I was always trying to make the tenses in another language conform to the tenses in English. As time passed and I learned to think in another language, I remembered the remark which this language teacher made at that time: "He who knows only one language knows no language well."

Sure enough, I learned to appreciate both languages for their excellence in some instances. I also learned that each had distinctive thought patterns; and these thought patterns often reflected differences in cultural backgrounds. It was impossible to say that one was better than the other or that one was right and the other wrong, but I learned more and more about both.

I've also come to realize that the same proverb can be applied to many aspects of life. He who knows only one religion knows no religion well. He who knows only one Meeting knows no Meeting well.

In the years of my ministry I have found that the most dynamic persons were those who were well acquainted with the problems and accomplishments of other churches and meetings. No individual grows in isolation, and no meeting grows by being concerned with its own problems while forgetting those of another meeting or of the Society of Friends. The genius of Christianity is found in the fact that our leader was one who developed a way of life from first-hand knowledge. Christianity is not the product of an ascetic who lived in isolation from the problems of life.

Yearly Meeting provides an excellent opportunity for us to learn about other Friends and to learn of the work of the Society. Quarterly Meeting provides this opportunity for a more limited period of time four times a year. Inter-visitiation serves as another excellent means of widening our experiences, increasing our understanding, and developing new vision. As we understand others we shall understand ourselves better; and our task of fulfilling our Christian responsibilities will become lighter and will become a greater joy also.

—Thomas Fisher

Thomas Fisher is minister of the Worcester Friends Meeting in Massachusetts and a student at Boston University.

New Statue Of Mary Dyer, Quaker Martyr

By George A. Selleck

From time to time for several decades there has been discussion as to whether a monument should be erected on Boston Common in memory of the four Quaker martyrs hanged there in 1659-1661. Those against it said the best memorial was to guard the rights for which these Quakers died.

Among those favoring a monument was Zenos Ellis, a banker of Fair Haven, Vermont, who died in 1944. Although not a Friend he was proud of his Quaker ancestor, Mary Dyer, one of the martyrs, and directed in his will that a statue should be erected in her memory on the grounds of the State House in Boston. To make this possible he left a bequest of \$12,000 to the Commonwealth of Massachusetts. After a competition among sculptors, the sketch of Sylvia Shaw Judson, a Quaker sculptress of Lake Forest, Illinois, was unanimously accepted by the Massachusetts Art Commission.

Subsequently, on July, 9, 1959, Foster Furcolo, Governor of Massachusetts, gave the main address at the unveiling of the statue of Mary Dyer, on the State House lawn overlooking Boston Common where she met her death. The governor's wife did the unveiling. And three New England Friends, Arthur Jones, George A. Selleck, and Henry H. Perry, also had part in the ceremony.

Courage and Peace

The Mary Dyer statue is sensitively done, showing a woman in simple seventeenth century dress seated on a bench, obviously in an attitude of worship, with head bowed and hands folded quietly in her lap. Sylvia Judson said she intended to show a figure depicting "courage, compassion and peace. I also wanted her quite simply to exist—solitary and exposed—as though the only safety was within." The inscription on the base of the statue reads:

Mary Dyer Quaker

Witness for Freedom of Conscience - Who laid down her life on the Boston Common June 1, 1660, rather than yield her Religious Beliefs.

"My Life Not Availeth Me — In Comparison to the Liberty of the Truth."

William Dooley, chairman of the State Art Commission and curator of the Boston Museum of Fine Arts has said of the statue, "The Arts Commission agreed unanimously that this work by Sylvia Judson is the best the commonwealth has acquired in generations."

Mary Dyer's Story

The story of Mary Dyer begins in 1635 when she and her husband, William, sailed from England to the new Massachusetts Bay Colony in New England. The Dyers promptly joined the staid Boston church, and Mary began attending the discussion gatherings of Anne Hutchinson, whom Rufus Jones mentioned as part of the pre-Quaker movement in America.

Anne was later brought to trial for heresy and disrespect of the clergy, excommunicated and formally banished from the Massachusetts Bay Colony. As she made her solitary way out of the court after sentence had been passed that day in 1637 a younger woman took her hand and walked out with her. This younger woman was Mary Dyer.

The Hutchinsons went into exile in Rhode Island where they were joined by the Dyers. William Dyer became a man of consequence and one of the founders of Portsmouth, R. I.

In 1650 Mary Dyer returned alone to England where she remained for seven years. While there she came in touch with the new Quaker movement, joining it in 1654.

During her absence the first Quakers arrived in the colonies, and the Puritans' reaction was violent. The first to arrive were whipped and imprisoned, then

sent back by ship whence they had come. The Boston clergy was afraid of this new religion and got laws passed banishing Quakers from the colony, and cropping their ears or boring their tongues with hot irons, or even hanging them, if they ventured to return.

Upon returning to Rhode Island Mary Dyer heard of the oppressive laws the people of Boston had enacted against the Quakers. As the stories of Quaker persecution continued to come she felt more and more strongly that God was calling her to challenge those wicked laws. In September, 1659, she travelled to Boston for this purpose but was sent home. Within a month she was back in Boston visiting Quakers imprisoned there. She was seized and condemned to be hanged in Boston Common along with two other Quakers from England—William Robinson and Marmaduke Stephenson—who likewise had come to protest the oppressive laws. The men paid with their lives, but at the last moment Mary Dyer was reprieved, the authorities evidently hoping to frighten her into submission. The following spring Mary Dyer under a strong sense of Divine guidance went once more to "challenge to their face the bloody laws of Boston." Upon reaching the town she sent a letter of appeal to Governor Endicott in which she wrote:

"I have stayed in Boston that the Truth may have free passage among you and you be kept from shedding innocent blood . . . If my life were freely granted by you it would not avail me so long as I should daily see or hear the sufferings of these people, my dear brethren, with whom my life is bound up . . . for no evil-doing but coming among you."

But her appeal was of no avail. Nor was she herself spared, but again condemned to death. On June 1, 1660, she was hanged on Boston Common, a martyr on behalf of freedom of religion in America.

As she stood on the ladder of the gallows she was offered her life if she would return home.

"Nay, I cannot," was her firm answer, "In obedience to the will of the Lord God I came and in His will I abide faithful to death." "My life not availeth me," she had written earlier, "in comparison to the liberty of the Truth."

The following year one more Quaker, William Leddra of Barbados, was hanged for witnessing against the unjust legislation. Twenty-seven more Quakers were being held in prison for the same offense, some already condemned to death. When the news of Mary Dyer's death reached King Charles II in England he dispatched a special messenger, a Quaker banished from Boston, to carry the order that the Quaker hangings should cease. The story is dramatically told by John Greenleaf Whittier in his poem, "The King's Misgiving." The community was sick of such extremes, the cruel authorities had been checked, and freedom of religion in America, for the most part, was assured.

Whittier's Tribute

No better tribute can be paid these Quaker martyrs than that of Whittier who wrote:

"The religious freedom of our age is the legacy of the heroic confessors who suffered and died rather than yield their honest convictions. We who inherit the faith and name of these noble men and women who gave up home and life for freedom of worship, have no desire to be complimented at their expense. Holding their doctrine and reverencing their memories we look back awed and humbled upon their heroic devotion to apprehend duties, and with gratitude to God for their examples of obedience unto death."

George Selleck, Secretary of the Friends Meeting, Cambridge, Massachusetts, has been a student of Quaker history and principles for many years.

"Two out of three go hungry. Human beings multiply faster than ever, at a rate that threatens to outrun the world's capacity to produce more food. Space travel is unlikely to solve either of these interrelated problems."

"It took two hundred thousand years for human numbers to reach 2,500 millions; to add another 2,000 millions will take a mere thirty years."

The Normal Life

By Lyman Jackman

The purpose of Jesus' ministry was to bring life and religion together as one harmonious whole to be experienced by man as his highest attainment and supreme distinction from the lower animal creation.

In his physical powers man is surpassed by many other animals to which he is closely related in bodily structure. In his innate mental powers and capacities he excels; but these can be wasted or prostituted to unworthy causes and so become instruments for his own and others' destruction. The two world wars in our generation are examples of this. Human beings cannot be entrusted with the use of these larger endowments without guidance by a Supreme Intelligence. The dynamic element in the Christian religion is this supplemental divine empowerment and guidance which the Creator makes available to enable man to become the being that he is intended to be.

The reason that Christianity is making no greater impact on contemporary life is because this element in our religion is so little experienced in the hearts of those who represent Christianity before a skeptical world. He who wills to know the truth and to have his life brought into conformity with it, will know its power in enlightened aspirations of the soul and the consciousness of more worth-while achievements. Man must "ask," "seek," and "knock" with sincere purpose to use for worthy ends the assistance which is requested. Only by voluntary coordination with the divine will can a person cooperate with the Supreme Intelligence in achieving the highest good. There must be harmonious union between the Creator and His creation for the latter to register success by fitting into the divine plan. This coordination with God is religion as Jesus revealed and applied it to human lives.

Inasmuch as the Christian religion, from its inception, has in essence been a spiritual and moral force made potent in

men's lives by the Divine Spirit for humanity's moral uplift, its true test is its effect on human character. When it reflects its pristine elements, man is transformed in accord with the life principles of Christ. Only as human life becomes moulded and purified in his likeness is religion measuring up to its intended standards so that it can truly be called Christian. The test is: **How does it influence the lives of those who profess it?** It must stand or fall by this test. Does it keep the people in ignorance and fear and in moral and physical degradation because of superstition? If so, the transforming Spirit of Christ is needed to release the souls held in bondage, even though that bondage may falsely bear the name Christian.

Meeting the Test

The loving Creator cannot be pleased with any religion or other influence that does not permanently benefit His children. Therefore, nothing can reasonably be regarded as holy or sacred that does not meet this test in human lives. Man's innate intellectual powers, dealing with the material universe, may be quickened and polished to marvelous brightness, yet result only in the possessors being as children playing with toys, if man himself, in his inner moral and spiritual stature, does not grow accordingly by the divine Power so that the things constructed and knowledge gained shall be used to make men and women more noble, righteous, and pure.

Jesus' statement to Nicodemus, that a person must have a spiritual rebirth to achieve his divinely intended destiny, reveals the prime factor constituting the basis of the Christian religion. The "new birth" is as natural an incident in human life, as planned by the Creator, as is the physical birth. The latter is the entrance of a human being onto the physical plane. But man is more than physical and animal. To complete his creation he must make an entrance into the spiritual realm,

where he can develop more qualities (further differentiating him from the lower animals), and where he can have converse with God, which is his normal life.

The New Life

The new life of the spirit may come as a sudden experience or it may be a gradual endowment; but, in either case, it is the result, on man's part, of his voluntary act in accord with the Creator's plan. It is "man coming into his own" by cooperating with God in attaining his divinely intended stature. There is nothing any more abnormal about this "rebirth" than about the birth of the physical; both are the acts of the Creator. The physical is intended as the temporary incasement and instrument of the spiritual entity, the soul, and a human being is incomplete while that instrument remains irresponsive to the divine will.

This creative work of the Supreme Spirit, operating through man's voluntary acceptance of it for the transformation of human life, is the transcendent element of the Christian religion, which it is the responsibility of all Christian bodies, through the life-testimony of their members, to demonstrate before a confused world. Jesus made plain this truth by his words, "You shall be my witnesses." . . . "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

Lyman Jackman of Ozone Park, New York, a member of New York Meeting, has contributed previously to this journal.

In pursuing the development of a world community, countries should be helped to affirm their own freedom and stability. This has a direct bearing on aid to the insufficiently developed countries. It is more difficult to receive aid than to give it. To receive aid is acceptable when it does not do harm to the recipient. There is a sense of national pride which does not permit charity. Aid is acceptable when it is granted with no strings attached, subject only to normal conditions, and free from all pressure and intervention.

—Heberto Sein

Quaker Theological Discussion Group Conference

A national conference of the Quaker Theological Discussion Group met at Barnesville, Ohio, June 27 - July 1. It brought together a widely representative group of American Friends, both from the standpoint of geography and Quaker belief and practice. Major evening addresses were given by Douglas Steere on "The Essential Elements of our Quaker Faith;" Lewis Benson on "The Early Quaker View of the Church;" and Cecil Hinshaw on "The Relevance of Our Quaker Faith Today." The mornings were devoted to worship and a full discussion of the previous evening address. Special afternoon interest groups were led by David Castle and Joseph Havens on the relationship of Quakerism to the philosophy and practice of depth psychology, and by Wilmer Cooper on the question of preparation and training of leadership among Friends.

It is the belief of those interested in the Quaker Theological Discussion Group that Friends need to discover **who we are** within the framework of Christian and religious history and whether we have a distinctive message and purpose as Friends. Such a re-examination is not only necessary for the internal life of Quakerism but to help Friends clarify their mission to the world, both within the Christian Church and to the world at large. It is believed that this re-examination can be accomplished by rediscovering that which has given character to Quakerism in the past and relating it to the life we live here and now. The problem of whether this needs reinterpreting at certain points in the light of today's questions must be faced. It is further felt that Friends can only find unity among themselves at the deepest level by an honest seeking together, in worship, study and discussion, that which is determinative in our religious faith and experience.

This conference demonstrated that if Friends face frankly, openly and in Christian love those things which divide as

well as unite us, it can be done in a manner mutually beneficial to all. The conference agreed to continue the publication of the Quaker Theological Discussion Group which was started earlier in the year—**Quaker Religious Thought**. Tentative plans were also made for regional meetings during 1960 and another national conference during the summer of 1961. Those wishing to obtain copies of the current issue of **Quaker Religious Thought** can do so by sending 35c to Edward A. Manice, 380 Yale Station, New Haven, Conn.

—Wilmer Cooper

Churches Study Peace

The nation-wide program of study in peace and world affairs being sponsored this year by the National Council of Churches presents a tremendous opportunity for church people to examine the basic issues which face the world today, and to act to resolve these issues. In order to achieve the greatest possible impact in this year of nation-wide effort, many men and women will be needed to initiate and develop workshops and study programs across the country.

The Peace Education through the Churches Program of the American Friends Service Committee is eager to do its share in implementing this program and is planning to enlarge its field staff for a 9-month period starting in October, in order to assist many more than the 350 communities already reached in the past seven years of its existence.

At present the program is set up with four field workers who cover (1) Pennsylvania, West Virginia, Maryland and Delaware; (2) Florida, South Carolina and Georgia; (3 and 4) California. They work on a volunteer basis with all expenses paid. Assignments are open for four additional workers in (1) New England; (2) Ohio; (3) Illinois and Wisconsin; and (4) Iowa, Minnesota, and Missouri.

This is an important task and one in which a retired or semi-retired minister with a deep concern for peace could make a real contribution. If you are interested in exploring this further, please write to Adele Rickett, Peace Education through the Churches, American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa.

Young Friends to Gather In Junction City, Kansas

"Prayer and Worship" will be the theme of the Young Friends Conference of North America, to be held August 22-29 at the Rock Springs 4-H Ranch near Junction City, Kansas. The two main speakers are Eugene Coffin, minister of the Alamitos Friends Meeting in Garden Grove, California, and Ted Benfey, a member of the faculty at Earlham College.

Worship-Fellowship groups, a Study-Quiet hour each morning, recreation, Round Tables on such subjects as Bible Study, Pacifism, Race Relations and Science and Religion, and talks by the conference speakers will be included in the program. A highlight of the conference will be a report from two teams of Young Friends who have spent the summer travelling in Europe on religious concerns. One team, Paul and Margaret Lacey, Roberta Osborn and Walter Scheider, spent a month in the Soviet Union before attending the Vienna Youth Festival as observers. The other team, France Juliard, Lars Jansson, Martha McKean and Cynthia Sterling, visited Friends on the continent before joining two other young Friends, Lowell Keffer and Kent Wilson, at the Festival. A report of the workcamp sponsored in Cuba by the Five Years Meeting will also be made.

Leaders for the Young Friends Conference will come from almost all branches of the Society of Friends. The Rock Springs conference is the biennial conference of the Young Friends Committee of North America. Richard Taylor of Philadelphia is clerk of the Committee;

Des Moines Valley Friends Meeting extends an invitation to Young Friends traveling to or from **Young Friends Conference of North America**, to visit overnight with Friends in Des Moines, Iowa. Advance notice of traveling plans should be mailed to:

1309 Pennsylvania Ave.
Clay C. Treadway
Des Moines 16, Iowa.

Jim Perkins of Howard, Kansas, is coordinator of the Conference. Interested young Friends (high school seniors or older) should write Beth Leiby, 7001 Ridge Avenue, Philadelphia 28, Penna., for registration blanks.

Names of specific leaders, program, and the excellent list suggested for preparatory reading are also available from Michael Ingerman, 2415 - 20th St., N.W., Washington 9, D.C.

Orchard Park Friends Hold Their Annual Meeting

Orchard Park Friends (in suburban Buffalo, N.Y.) held their annual Sunday afternoon gathering followed by a picnic supper last July 19th. Herbert and Beatrice Kimball were especially welcomed in their home Quarterly Meeting. They gave an excellent presentation of African problems and needs.

Friends were present from six neighboring meetings in Western New York and Ontario. The Orchard Park Meeting was opened for regular services in June of 1958. Since then regular services have been held and a considerable amount of repairing has been done on the Meeting House, the oldest house of worship in the country and the oldest Protestant organization (since 1807) in Erie County. The Meeting was officially transferred from the Canadian Yearly Meeting to New York Yearly Meeting a year ago.

—Levinus Painter

To The Editor . . .

I find myself much concerned about some articles regarding the peace of our present world, one of which has appeared in *The American Friend*.

We today are trying to solve the world situation by laws, regulations, confederations or other political means rather than by the spirit of the living Lord. We are trying by means of the U.N. to achieve a just and everlasting peace, which is desirable and certainly in the direction of peaceful co-existence; but one thing is lacking. . . .

Christian people everywhere who are guided by the Master's love have the answer; our hope is in a mutual trust, first, in the Lord Jesus, and then by His spirit, a mutual trust in each other.

Why do we wait? Today is ours, tomorrow is but a term applied to a hoped-for duration of time. Today is the day of salvation, tomorrow is God's; we have no assurance of a tomorrow. Real peace comes to full flower in the love of God and of man for all mankind.

—Lloyd Cook
Earlham, Iowa

"The churches must rise above the competitive denominational level before they can lift mankind above the political and military level."

—Edwin T. Dahlberg



Orchard Park Meeting

East Quaker Road, Orchard Park, N.Y.

Literature in Review

Kalena, by Esma Rideout Booth, Longmans, Green and Co., N.Y. \$3.00.

This delightful book is especially appealing to teen-age readers. It would be very useful as supplementary reading for a youth group studying missions in Africa, though it is not on the required list.

Kalena, a village girl in the Belgian Congo, is betrothed to the chief's son, who is employed in the city and fast taking on new ways. Kalena's father spends her bride price to send her to a boarding school to learn to be an acceptable wife for the sophisticated young man.

The book is a sympathetic



portrayal of the heart of this young girl as she struggles to maintain her loyalties to the old Africa represented by her village home, while at school the world of a new Africa opens before her—her knowledge and skills, new patterns of living, new ideals of loyalty and service, and her own awakening to true love.

Charming sketches of scenes in the Congo illustrate the book.

—Mildred E. White

Light Beyond Shadows, by R. Frederick West. New York, The Macmillan Company, 1959. \$3.75.

When we consider how many contemporary people in our country are afflicted, in one way or another, with mental illness, we are glad for every ray of hope which can come to them and to their families. A powerful ray of such hope is Dr. West's new book. It will be especially encouraging to the loved ones of those in mental hospitals.

Dr. Frederick West, formerly the very successful Professor of Religion at Wabash College, and later a Disciple Pastor at Raleigh, North Carolina, had a really severe mental breakdown in the autumn of 1953. After six months of hospitalization, both in private and public institutions, he was returned to normal life and he is today a valuable Christian leader, especially help-

ful to others who are going through the shadows or who have gone through them.

Frederick West was so low that when he began to recover he had no idea where he was. The story of his emergence from confusion to clarity of mind is so fascinating that one reads the book like a good novel. The Macmillan Company performed an excellent public service by putting its great name behind this much needed volume.

—Elton Trueblood

From One to Another, by Norma Jacob, Pendle Hill Pamphlet No. 102, 35c.

Norma Jacob takes the title for this pamphlet from Martin Buber: "It is from one man to another that the heavenly bread of self-being is passed." Friends belief in an Inward Light has long called for a Friends concern for the mentally ill.

If, as doctors now maintain, it's possible for the great majority of mental patients to be discharged from the hospital, it is also "clear . . . that our own lack of love is condemning to years of what amounts to imprisonment, people who could live again in the real world, share its work and its happiness, fulfill their obligations as human beings and live as fully as they are able."

PRAYER TRAVEL

To outer space
Beyond this air,
With love for all,
I launched my prayer.
—Harold A. Schulz

GOD'S DESIGNS

Glad summertime is graced with artistry
Of flowers in multi-rhythmed tracery,
Like fragile balls of white and purple phlox
And blushing faces of tall hollyhocks;
Long spears of gladioli reaching high
And meadow daisies laughing at the sky;
Bright flares of asters, charming and sedate,
And shy petunias by the garden gate;
Red roses throwing perfume to the breeze
While honeysuckle caters to the bees;
The morning glories waken with the sun
And four-o'clocks tell when the day is done—
These are the strokes of faith and hope, these lines,
God's loving Hand artistically designs.

—Harold A. Schulz

BY WAY OF THE BROKEN ATOM

Another day has dawned for me,
A day of possibility
For serving others helpfully

By sending out, a need to fill,
Some "guided missiles" of good will
With nuclear power to sooth and heal.
—Julia Mesner Crosbie

LISTENING

Will I who hug this music to my soul
With summer in my nostrils strong as musk,
While watching daisies blowing white in dusk,
Soon hear harsh bells for me, more somber, toll?
Play on tonight, recorded barcarolle
Until I lose the body's mask or husk,
And feel Death's angel's terrible and brusque
Abduction, without fighting his control.
Listening to the music playing here,
I dream of strains that call me far away:
I sit between two melodies, both dear,
Though clinging to the closer one today.
I know the eternal chord is coming near
Though summer's music makes its song delay.
—Alice Josephine Wyatt

Makerere, the University College of East Africa

By W. Jack A. Harris



These students of Makerere College in Uganda are from Kenya Colony, Tanganyika and Northern Rhodesia.

The ambition of many a boy studying at the Friends Secondary School at Kamusinga, Kenya Colony, is to go on from the Friends School to Makerere College in Uganda. There he would study for one of the higher diplomas or for the full internal degrees of the University of London and so prepare to assume a place of leadership in this time of growth and breakneck change in East Africa—a place of opportunity and of sobering responsibility.

Modern Buildings

Makerere College, the University College of East Africa serving the four British-administered territories of Kenya, Uganda, Tanganyika and Zanzibar, is an impressive collection of attractive modern buildings of brick and concrete, two or more stories high. It is set on a green hill just outside Kampala, the commercial capital of Uganda. The site is beautiful, like an informal park with its great trees, flowering shrubs and wide lawns, looking over to Mulago Hill (with Makerere's Medical School and Hospital) and to the other "seven hills" of urban Kampala and Mengo, chief city of Buganda Province.

Makerere College was founded in 1922 as a Technical School linked to a Medical School and with courses in Agriculture, Veterinary Science and Teacher Training. By 1930 Makerere had shed its Artisan Technical side and was preparing boys for the Cambridge School Certificate—much after the manner of the English Secondary Grammar School. In 1938 and throughout the wartime years the College was being prepared by evolution as a University College linked to London University, and by 1949 the first Makerere students started on the B.A. and B.S. Degree courses of London University. When I joined the staff in 1953, to start yet another department, that of University Extension, the first eleven successful graduates were being awarded locally their B.A. and B.S. degrees.

The latest statistics about the College are impressive: 823 students (765 men and 58 women) last session, with goals of over 1,000 by 1960 and 1,500 by 1965. The interracial community includes 98 different peoples, including over 40 Indians and Goans and half-a-dozen "whites". Students will be studying for

Honor Degrees and Diplomas in the eighteen-subject departments of the Faculties of Arts, Science, Medicine and Education, as well as Agriculture and Veterinary Science. This means a large staff, and the senior staff now includes over one hundred and fifty members (academic and administrative) of whom eleven are Africans. Of the students, the largest territorial total comes from Kenya, the largest tribal group being the quick-witted Kikuyu, and probably the second-largest tribal group the Baganda from Southern Uganda.

Shaping Tomorrow

My own work in the University, being in Extension studies, lay with people outside the internal student body, the members of the active adult community already helping to mould the new East Africa—the teachers, the educated housewives, the political leaders of all kinds, the professional people, the clerks, etc. However, I found I had much to do with the undergraduates also, as advisor on the student magazine and as a guest at many student functions. I remember Makerere as a place of hard work and hard study, but also a place of friendly contacts and leisured discussion. Sports, dramatics, concerts and socials were as much a part of the University life as were the lectures and the student societies. Above all, it was a place of preparation for the people and the ideas which will shape the Africa of Tomorrow.

W. Jack A. Harris, Clerk of the Race Relations Committee of London Yearly Meeting, served (1953-57) as Resident Tutor for Uganda at Makerere College, Kampala, Uganda. He was one of the concerned Friends who established the first Friends' meeting in Uganda, at Kampala, of which Johnston Nyongesa from Kenya is pastor.

Jack Harris served during World War II in the Friends Ambulance Unit in Italy and Africa. He is now a Resident Staff Tutor in the University of London, lecturing on Political Science and International Affairs.

Only by faith can men hold firm and uncompromised their spiritual heritage of freedom and the right to live with hope.

Friendly Life - - - Far and Near

J. HAYES BONE, a faithful member of Farmers Institute Meeting near West Lafayette, Ind., observed his 90th birthday on June 19, with an open house at his home. Actively engaged in raising sheep, J. H. Bone is a member of the Meeting's Finance Committee, a trustee, and until recently taught a Sunday class. Joining in the celebration was his 92-year-old brother, E. E. Bone, of St. Louis, Mo. Honoring J. H. Bone were some 175 family and friends, among them his daughter Mary Bone, who is clerk of Ministry and Counsel and chairman of the Music Committee of the Farmers Institute Meeting.

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MARGARET RUMSEY, member of Wilmington, Ohio, Meeting, and wife of Robert Rumsey, has recently been elected president of the Clinton County Council for Retarded Children. During the past year she has been active in the Town and Country School, the school for retarded children which uses the educational facilities of the Friends Meetinghouse.

Teacher of the school in its first year was VIRGINIA BINNS SMITH, also a member, of the Wilmington Meeting. With the addition of a second class this year the school has a capacity of 16 children.

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MURRAY C. JOHNSON, who has been minister at First Friends, Marion, Ind., for sixteen years, has resigned to become pastor of the Carmel, Ind., Meeting this fall.

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DAVID WING, assistant pastor of the Citrus Heights, Calif., Meeting, is the new minister of the North Holtville Meeting, in southern California, beginning Sept. 1. He graduated from George Fox College in 1958.

Glen Rinard, who goes to the Newberg, Oregon, Meeting on September 1 from Citrus Heights, Calif., studied during the summer term at Winona Lake School of Theology, Winona Lake, Ind.

Paul Miller goes to the Ventura, California, Church; Loren Mills to the Spring Valley Church; and Charles Cox to the new Friends Church at Anaheim, Calif.

FIFTIETH ANNIVERSARY of the establishment of West Richmond Friends Meeting will be observed in Richmond, Ind., on August 30th. Clarence E. Pickett, former Professor of Biblical Literature at Earlham College and executive secretary of the American Friends Service Committee from 1929-1950, will speak at the meeting for worship, 10:30 a.m.

Following a carry-in dinner at noon there will be an informal time of fellowship and reminiscing. Former members and non-resident members are particularly invited to join with local Friends in this observance.

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FRIENDS HOMES, Incorporated, trustees announced that the New Garden Friends Meeting of North Carolina Yearly Meeting has given a four-acre tract of land as the site for a Yearly Meeting home for aged Friends. It has been Friends' considered opinion that the best location for a "Quaker Haven" for elderly people should be in the Guilford College community. This site is near the center of North Carolina Friends activities; just across the road from the Guilford College library and auditorium; near New Garden Meeting House, the Yearly Meeting offices, and within easy reach of all medical care. It will be easily accessible to visiting Friends from all parts of the country.

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EDGAR WHITE will become the new minister at Fountain City, Ind. Friends, while Max Huffman assumes the Friends ministry of Center Meeting, near West Milton, Ohio.

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THE APPEAL AT FORT DETRICK, the vigil against germ warfare which began on July 1st (in which many Friends have joined) continued through the month of July. According to chairman Stewart Meachem, staff member of the American Friends Service Committee, "We have been stirred by the opportunity to speak directly on a matter of serious and timely concern. . . . The Army Chemical Corps has recently launched a public relations campaign, grotesquely called 'Operation Blue Skies' to sell Congress and the American people on chemical and biological weapons."

SIXTEEN FRIENDS have participated in the 1959 Quaker Leadership Summer Study Tour operated under the Clement and Grace Biddle Foundation. Participants attended New England Yearly Meeting at Auburn-dale, Mass., the United Nations and Friends Center in New York, a portion of the Pendle Hill Summer School and Retreat, and then visited Washington, D.C. Friends before disbanding on July 31st.

Participants were Ted and Cynthia Barrow of the Austin, Texas Meeting; Frank Bierbach, Orlando, Florida; Edward and Christine Bruder, and Cleo R. Cox, Phoenix, Ariz.; Bernard Clausen and Lawrence McK. Miller, Philadelphia; Ralph and Hilda Eames, Toronto, Canada, Meeting; Sue Hovland of Corvallis, Ore.; Marlita Liu of Ann Arbor, Mich.; Carolyn McDew, Fayetteville, N.C.; Yuki Takahashi, of Pendle Hill, member of Japan Yearly Meeting; and Sang Dal Cha and Elizabeth Cha, of the Los Angeles Meeting.

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CORNELIUS KRUSE, member of the Middletown, Conn. Friends Meeting, and professor of philosophy in the Graduate School at Wesleyan University, Wesleyan, Conn., has been elected Chairman of the Board of Officers of the American Philosophical Association. He is a member of the steering committee for the Third Annual East-West Philosophers' Conference, which was held at the University of Hawaii from June 22 to July 31. Here some 40 scholars from Asia, Europe, Latin America and the U.S. are assembled.

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FORTUNATO G. AND SYLVIA Perry Castillo leave this fall for England, where Fortunato Castillo begins work at the London Psychoanalytic Institute. They expect to return to Mexico when this is completed five years hence. He has completed three years in Boston as an Assistant in Psychiatry at Harvard Medical School and a Fellow at the Judge Baker Child Guidance Center.

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FRIENDS AND ATTENDERS in Trinidad hold a Friends Meeting for worship on the first Sunday of the month. A notice in the "Trinidad

Guardian" of the preceding Saturday will give the time and place of the Meeting. Correspondent is: Marion Glean, c/o Apex Oilfields, Fyzabad, Trinidad.

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PASTORAL CHANGES in North Carolina: Willie Frye from Cane Creek Meeting to Goldsboro; John Pipkin from Marlboro to White Plains; Joe Moorefield from Science Hill to Edward Hill; Jimmie Reinhardt from Friends Union-Hunting Creek to Union Cross; Bob Medford from Liberty to Marlboro; Bill Guthrie to Nanunta-Oakland.

Kenneth Wood goes from Kernersville to Pilot Mountain-Pine Hill Meetings; Robert Crow, previously at the last named meetings, goes to Cane Creek. Milton Jordan leaves Ararat-Bethel for Woodland-Rhodes Meetings. Charles Snow goes to Science Hill; Mark Hodgins from Forbush to Bethel; and Luther McPherson goes from East Bend to Kernersville.

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FROM SALISBURY, Southern Rhodesia, Central Africa Monthly Meeting reports on the progress of its proposed Meeting House. "We have engaged an architect to make plans and to supervise the building. We have a maximum of 24 members and attenders in Salisbury and mean to have a meeting room big enough to seat 70. We intend to build at least 2 classrooms, a kitchen and room for a warden. As we have 23 children who attend meeting at present, the classrooms are very necessary, and we may manage to build three of them. We hope to complete building before the rains begin in November.

To all who have helped us start this project we give grateful thanks. We are very conscious of our responsibility, especially as we are so few, but we pray that any work we are enabled to do may be worthy of the trust placed in us by all our friends, both in Africa and overseas."

—Mary E. M. Robinson

Friendly Fellowship

Wilmington, Ohio—Joe Vlaskamp, new Minister of Education for Wilmington Friends Meeting, assumed his responsibilities on August 1. Lynn and Joe Vlaskamp and their two small boys came to Wilmington from Milwaukee, Wis., where he worked as Christian Education Director in a Congregational Church.

Wilmington Friends were among

several community churches taking part in a Community Daily Vacation Bible School this summer. Friends were responsible for the Primary Department of the school in which more than 350 children participated (many of whom were Friends), and 22 women from the meeting worked as teachers or teachers assistants.

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Ridgefarm, Ill.—A sharp increase in attendance at the meetings for worship has been noted at Ridgefarm Meeting since the beginning of dual worship services on the first of July. In a season when the attendance usually drops considerably, the average attendance has actually increased by 13% over the average for April, May and June.

The idea of an earlier worship service was initiated in the Friendly Builders Class (young married people), and the class provides a small committee each week to work with the pastor, James Furbay, in the planning and conducting of the services. On one recent Sunday, one of the members, Rex Miller, spoke on "The Art of Communion," using the verse, "Be still and know." On some Sundays James Furbay brings the message for both groups.

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Garden Grove, Calif.—The Youth Vacation Club of Alamitos Friends Church was a great success, all done to the glory of God. Over 1600 attended sessions held July 6-17 from 6 until 9 p.m. . . . Perhaps one of the most satisfying results was the desire of seventy young people to make decisions for Christ. Some 15 of our own young people assisted in counselling and prayer with those seeking Christ in their own lives.

Don and Mary Brandenburgh, our former Minister of Christian Education, recently spent a week at Forest Home, participating in a Christian education leadership training conference. A number of teachers from Alamitos Friends joined with them for one day of inspiration.

—Mrs. Lloyd Jones

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High Point, N. C.—Jesse A. Stanfield, pastor of the Clintondale, N.Y. Meeting, and father of David Stanfield, minister at Springfield, N.C. Meeting, is serving the latter meeting from early July through late August. During that period Dave and Helen Stanfield are co-directors of the Cuban Young Friends Workcamp, along with Elohim and Yolanda Ajo of Puerto Padre, Cuba.

The elder Stanfields, as well as ministering to the Springfield Meet-

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ing, are also caring for the two younger Stanfield grandchildren, Tommy and Mary, while the rest of the family is gone. . . . On June 28th the entire Sunday School gathered in the meeting room, for year-end activities, in which children from Beginners, Primary and Junior Departments participated. Special recognition was given the Sunday School staff in appreciation for their faithful service in the religious education program. Dedication of the new staff followed. On July 5th, the promotion took place, with teachers meeting the new pupils to take them to their new rooms. . . . Seventy boys and girls from 3 years through 14 years participated in a week's Vacation Bible School, June 8-12. Sixteen teachers and assistants gave leadership, under the direction of Martha Haworth. An offering of \$17.06 was given toward helping the Lyndale Girls Home in Jamaica.

* * *

Portland, Ind.—Portland Quarter Friends met July 11th, with Vernon Riley bringing the message stressing the need for all to tarry and pray, then going out to a life of power and obedience with God-given power. Friends were glad to have John Compton, Indiana Yearly Meeting superintendent, present. The treasury report showed Portland Quarter's assessment paid in full, with United Budget and Missions pledges paid up to date.

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Hesper, Iowa—A two-weeks Daily Vacation Bible School was held by Hesper Iowa Friends in early June, with a closing program given on June 14th. Teachers were Kathryn Tjossem, Theresa Wells, Bertha Lou Street and Iva Hartman. Mae Darrington and Ruth White were assistants, with Carol Hawks in charge of the music. . . . A group of Young Friends attended camp at Quaker Heights, and the minister, Richard Hartman, gave leadership in one of the Intermediate camps.

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Winston-Salem, N. C.—Dr. Francis Anscombe brought the message at morning meeting for worship on July 19th. He also spoke at the Sunday evening meeting, telling "How North Carolina Quakers Dealt With the Slavery Issue."

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Rockland, New York—Rockland Meeting's peace and service commit-

tee reports its recent activities: a quarter-page advertisement was being planned and money collected to place an ad in the Rockland County **Journal News** similar to the earlier ad entitled "Stop This Fatal Race"; a letter-writing service was provided the meeting during a period of state legislative activity; the committee was influenced in getting the **Journal News** to publish articles calling attention to deplorable slum conditions in the community.

Some 500 signatures of Rockland County residents were secured, stating their willingness to have for neighbors "any family of good character regardless of race, creed or nationality." The statement appeared in a full-page advertisement financed by quarters from each signer, and some 100 additional signatures were later received. Used books and periodicals were collected and delivered regularly to Rockland State Hospital. Hospitality was arranged for foreign students during the weekend of the Brotherhood Festival.

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Montclair, N. J. — This meeting's Religious Education Committee has made plans for children below junior high to join in an assembly room when they withdraw from the meeting for worship. A different family will be in charge each week. The junior and senior high young people are encouraged to attend the adult meeting for worship or to use their William Penn Library for devotional study. An adult from the Religious Education Committee will also be in the library at this time each week.

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Adelphi, Maryland — Recently three members of this Meeting, Robert Hicks, Joan Lorr, and Bonnie Snyder attended a ten-session course on "Incident Control," the second such sponsored by the Washington Fellowship House. Its aim was to

help participants learn techniques of combating prejudice and bigotry when it arises in public situations (where the individuals involved are not acquainted) or in private gatherings where all are friends.

The Commission on Community Interrelations, a research organization of social scientists, found "that if a prejudiced person is **answered immediately** and on the spot in a constructive way, then the group present is **immunized against the spread of his hatred and bigotry.**" In preparation for answering a prejudiced remark promptly and with understanding and in a constructive way, Friends and others in the group spent time studying the roots, manifestations and effects of the various prejudices in us all; then considering specific possible incidents and ways in which a response might be made.

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Washington, D.C.—Florida Avenue Meeting House was the site of a Musicales-Tea on Sunday, June 21. It was put on by the United Society of Friends Women, especially for their work in the Friends School at Ramallah, Jordan.

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Whittier, Calif. — First Friends Church, has cooperated with the First Methodist, First Christian and Plymouth Congregational churches in a Vacation Church School, July 13th through 24th. With the course of study "God and His World," class experiences were provided for children from four years of age through the fourth grade.

Morris Kimber, long active with Whittier Friends, was recently re-elected president of the Whittier Area Council of Churches.

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Indianapolis, Ind.—The Daily Vacation Church School of First Friends was concluded on June 26, following a 2-weeks session when an average of 65 attended, including teachers and assistants. For their sharing project the children brought an offering toward Cuban relief. This was specifically designated to help build a house for a family whose home had been destroyed during the revolution. Mike Mott, a young Friend of the Indianapolis Meeting, is a member of the Cuban Work-camp under the Five Years Meeting.

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Durham, N. C.—Durham Monthly Meeting is cooperating in a five-weeks' survey of employment oppor-

tunities for Negro youth in the Durham area. Co-sponsored by the Durham Meeting and the American Friends Service Committee, this survey will be made by ten college and graduate students who have volunteered their services for this project.

BIRTHS

Binkerd—To Richard and Rebecca Stanley Binkerd of Wabash, Ind., Meeting, on April 24, a son, Paul Daniel.

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Thorpe — To James and Helene Thorpe, members of Rochester, N.Y. Meeting, on July 7, a daughter, Carol Ann.

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White — To Edwin and Jocelyn White, members of West Richmond Meeting, on July 12, in Richmond, Ind., a son, David Robert.

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Yentes—To Jesse and Sally Wire Yentes of the Wabash, Ind., Meeting, on March 17, a daughter, Christine Kay.

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BY ADOPTION

Shugart—To Paul and Mary Shugart, Yorba Linda, California, on July 14, a daughter, Joan Darlene, born May 30, 1959.

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BY ADOPTION

Stouffer — To Robert and Alice Stouffer of Wabash, Ind., Meeting on April 30, 1959, a son, Bobby, born March 21, 1954.

MARRIAGES

Beckort-Chapman—Milley Catherine Chapman, daughter of Leland Chapman of Bloomingdale, Ind., and William Andrew Beckort of Rockport, Ind., on July 19 at Bloomingdale Meeting, after the manner of Friends.

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Crosman-Wildman — Winifred A. Wildman of Green Plain, Ind. Meeting and A. Hurford Crosman of Media, Penn., Meeting, on June 28, under the care of the Ann Arbor, Mich. Meeting, of which the bride is an associate member.

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Kuhn - Standing — Elsie Louise Standing of Earlham, Iowa, to Christopher Barclay Kuhn of Iowa City, June 20, after the manner of Friends, at Friends' House, Des Moines.

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McClurg - Marsh — Norma Jean Marsh to Gary Ellen McClurg, on June 14, at the Carthage, Indiana, Friends Church, Robert Shockney, minister.

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Miller - Aukerman — Rhea Lou Aukerman, member of the Amboy, Ind., Meeting, and daughter of the W. R. Aukermans of Amboy, and Donald Ben Miller, son of the Winnie Millers of Converse, Ind., on July 12, Amboy Friends Church, Rev. Clayton Miller of East North Port, N. Y., minister.

ANY NEW FAMILIES?

Many local meetings are giving a one-year complimentary subscription to **The American Friend** to new families received into membership. It is a gesture of interest and appreciation, and helps acquaint new members with activities and concerns of Friends. When notified of such subscriptions **The American Friend** sends a gift card to the recipients telling them who the donor is.

DEATHS

Cox—Maude Garner Cox, a member of Arba Monthly Meeting, Arba, Indiana, on 5th month, 16th, age 72. She was born in Henry County, 2nd month, 9th, 1887, and her home membership was at Grant City, Ind. She was a faithful and loyal follower of her Saviour and her sincere Christian spirit was felt by all who knew her. She had been a member of Ministry and Counsel for 18 years.

Survivors besides her husband, Martin Cox, are five daughters: Mrs. LaVaughn Moffett, Orlando, Florida; Mrs. Lucille Bunce, Anderson, Indiana; Mrs. Dorothy Gibbs, Richmond, Indiana; Mrs. Martha Hill, Fountain City, Indiana; and Mrs. Joyce White, Farmland, Indiana, and two sons, Willard, Fountain City and Robert of Winchester. One son, Arthur, preceded her in death in 1951.

Moore—Charles D. Moore, member of the Carthage, Ind., Friends Church, on June 15, at Rushville, Ind., age 74, following a prolonged illness. Born in Shelby Co., June 20, 1884, he was the son of R. T. and Ella Moore. The family moved to Carthage in his early years, and he was a pioneer salesman in farm power machinery. He founded the Carthage Tractor and Implement Co., along with his son Robert. Surviving are his wife, Lillian Moore, two sons, Robert and Jack, and one daughter, Betty Brooks; a sister and eight grandchildren.

Shafer—Herbert C. Shafer, member of the West Milton, Ohio, Friends Church, on June 30, aged 74. Born in Brookville, Ohio, March 8, 1885, he was the youngest son of George and Mary Shafer. He was married to Nellie B. Wells, and to them was born one daughter, Marjorie. Following her death he was married to Mae Elleman. To this union was born Rebecca, Mary Esther, Bobbie Lou and Nan. Following her death he was married to Dorothea Phillips, and her devotion and constant care were a solace to him as long as he lived.

He was assistant superintendent of the Dayton, Covington and Piqua Traction Co., and upon its termination worked with the Frigidaire Corporation until his retirement. He was a charter member of the Civic Club of West Milton. His love for his fellowman and his family was expressed every day of his life.

Surviving besides his wife and daughters is a stepson, Claude J. Phillips. Two older brothers, Ernest and Charles Shafer, preceded him in death.

Usher—Arthur H. Usher, member of the Minneapolis Meeting, on July 3, age 62. He was a native of Monticello, Minnesota. Surviving are his wife, Eva G. Usher, a son, Norman, of Minneapolis and a sister, Mrs. Charles Nelson of Elk River, Minn. Services were held at Werness Bros. Chapel, with burial in Lakewood Cemetery, Harold Tollefson, minister.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson, Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Bell, California—(southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way: Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, Phone Res. As. 3-6170; Office Th 3-7531 (Th-Thursall; As—Ashberry.)

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone SY-68372.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:30; Evening, 7:30; Midweek Wednesday, 7:00. Matilda L. Haworth, Interim pastor.

Ventura, California—Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; Charles Cox, Minister, Miller 3-4489.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C. E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-8124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:45 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 483-467.

Yorba Linda—4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor. Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinchaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday. Katherine Honold, Clerk, 4720 West 35th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 3 p.m., 1st and 3rd Sundays. 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship and First-day school at 10:00 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4845.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. at the Meetinghouse at 316 East Marks St., Orlando. Phone HOme 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Ga.—Meeting for Worship and First-day School at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Ill.—57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUTterfly 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Conley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodland 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meetings for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 501 South Mitchell, Edison 6-5209.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockey, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. Y.W.C.A. 205 N.W. 5th. Call Herbert Goldhor, H. A. 5-2621; after :00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana—Unprogrammed meeting for worship. First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1872. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call ME. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Meeting for Worship on the basis of silence, 9:00 a.m.; Church School, 10:00 a.m.; Programmed Meeting for Worship, 10:45 a.m. Erol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone OW'ford 5-2455.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Byrant, Clerk, 806 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-5490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister. David Henley, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Oskaloosa, Ia.—College Avenue Meeting, North C Street and College Ave. Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 No. C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. (Summer Schedule, Bible School, 9:00 a.m., Morning Worship, 10:00 a.m.)

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and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First Day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWInbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.
Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2033 W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station, Meeting for worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27., Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winoma. Phone TE 4-9138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10:12. Visitors call FI 9-1764.

Traverse City, Michigan—Traverse City Friends Church, corner of T and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).

Indian Associates and Buffalo Nickels

When the Associated Executive Committee on Indian Affairs met in Richmond on June 28, a new policy of remittance for the Indian Associates and Buffalo Nickels was initiated. Funds are to be sent direct to the new chairman and duplicate acknowledgements will then be returned to the individual and the Yearly Meeting or organization represented.

After July 1, 1959, all **Indian Associates** and **Buffalo Nickel** funds will be received by the new chairman for the Associate Executive Committee on Indian Affairs:

Ruth Stoffregen
2859 Langdon Farm Road
Cincinnati 13, Ohio.

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

NEW JERSEY

Montclair—289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor

Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverdale, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on Hudson, N.Y.

Pawling, New York—Oblong Meeting House, Quaker Hill. Meeting for Worship, 11:00 a.m., First days through August 30.

West Branch, N. Y.—West Branch Friends Meeting, Route 26, north of Rome. Worship service at 11 a.m., followed by Sunday School and adult discussion group. Ellison L. Houser, clerk. Phone Boonville 543M.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N.C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00 F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-3522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 6166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6523 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, O.—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45

m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Lancaster, Penn. — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.
Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.
Nashville, Tenn. — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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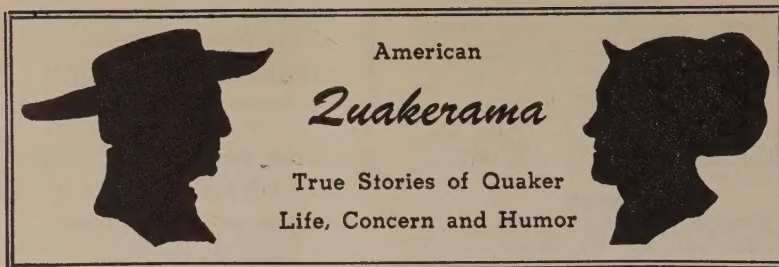
These studies are based on the International Uniform Lesson outlines.

Prepared by:

THE BOARD ON CHRISTIAN EDUCATION
Five Years Meeting of Friends

101 Quaker Hill Drive

Richmond, Indiana



Quaker Levi Coffin, Friend of Slaves

Levi Coffin was a figure as authentically American as Huck-leberry Finn. . . . He was a self-made, successful man of affairs. He had been a schoolmaster, and he never wholly lost the pedagogue's itch to instruct, exhort, improve. He was a Quaker, and his religious belief was so deep-rooted that he had no fear of contamination from the workaday world. He had, in his own words, "a strong hatred of injustice and oppression in every form." He was a brave man, tenacious, and addicted to doing his own thinking.

Eminently shrewd and practical, he was also an uncompromising idealist. Runaway slaves never had a better friend. What chiefly distinguished this Quaker merchant from many other abolitionists was his warm general humanity, his sense of proportion and his sense of humor. . . .

Coffin had made a close study of the laws relating to fugitive slaves and those who befriended them. He knew that there were not only dangers to be apprehended but opportunities to be seized. He did not always have to wait for runaways to come to him.

Thus it happened with the two Dawes brothers, from Maryland. They were crossing Indiana on their way to settle in Missouri, each with his family and one slave girl. The laws of Ohio, Indiana and Illinois allowed owners to pass through with slaves if they did not stop to settle. If they made any purchases amounting to location, the slaves at once became free.

The Dawes brothers stopped at Winchester because the wife of one was sick. While they waited, they heard of a tannery for sale at a great bargain. Both men were tanners by trade, and they decided to buy it and set-

tle in Winchester. Then they thought of the slave girls and the Indiana law. They must not formally buy the tannery until they had taken the girls to Kentucky and sold them. The money they brought would help in setting up the new business.

So far, everything promised well. The Dawes' took the two Negro girls and started for Kentucky. But they had been careless enough to contract for tanbark and household furniture, which in the eyes of the law amounted to location. Dr. Hiatt, an abolitionist from near Winchester, heard of these doings, and set out after the Marylanders. At Newport, after consultation, Levi Coffin filed an affidavit, obtained a writ, and personally joined the posse of ten collected by the constable, John Hunt.

Only a few miles from the Ohio line, where the Indiana writ would not be valid, the Dawes' had stopped at a farmhouse, leaving their covered wagon in plain view from the road, and gone to bed. The wagon betrayed them. They were arrested, charged with kidnapping, and they and the bewildered girls were taken back to Newport. Characteristically, Levi Coffin put his captives up at his own house, treated them kindly, and helped them bring witnesses from Winchester for the trial, and a lawyer of their own choosing. This lawyer assured the Dawes' that they were bound to lose their case, evidence against them being complete. . . .

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He reminded them that the penalty for kidnapping was a fine of \$500 and two years in the penitentiary.

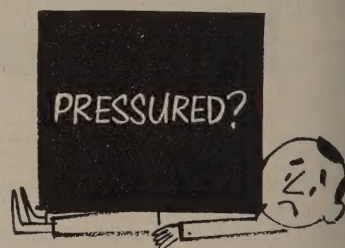
Nothing was left for the Dawes' but to make the best bargain they could. They got from Coffin a promise not to appear against them in court if they would make out papers of emancipation for the girls. This they did, and the girls were given into Levi Coffin's care. He sent them to school and saw to their welfare for several years. One eventually married in the neighborhood; the younger went to Canada.

—From "Make Free", the Story of the Underground Railroad, by Wm. Breyfogle, Lippincott. With permission.

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